this way the dance continues.

After it has become dark a hen is sacrificed in front of the house of the S'iem sïd: to the ka S'iem synshar (the queen who rules the world) and to the Biskujom, the god who instructs in the playing of flutes and other instruments. Then various drums are beaten.

Then everyone goes inside the ïing sïd. The S'iem sïd hands the Sob Blei, the first sacrificial priest, who is from the family (jaid) Sumsong, a hollowed-out gourd bottle (u skaw) with rice liquor. The Sob Blei pours out the contents in front of the riabot Blei in honor of the goddess of the markets (ka Blei jeu lei hat) so that the markets will be good, remunerative, and successful; so that the roads will be good and safe and everything will be blessed; so that the kingdom itself will progress and develop. It must be remembered here that the market system is very marked among the Khasi and is the chief source of their income. After this 'suit' the same sacrificial drink is offered to the Ka Blei long S'iem, in order to receive her blessings, so that the kings will be good and may make progress. Music and dancing then lasts until day-break.

II. The Sacrificial Feast

The actual ceremony begins on the day of the large market. This day itself is called pom blang (goat heads). The S'iem sïd may not eat rice for three days, only a kind of bread, which is made from rice flour. On the large open place in front of the ïing sïd the men hold their sword dance (thad wait) and guns are shot off until the S'iem sïd, the S'iem and the Rangbah (elders) come out of the ïing sïd. Following the S'iem sïd, is her slave-girl (nurse), who carries the utensils and sacrificial gifts. These are arranged by the S'iem sïd herself and consist of a banana leaf, of which however only the upper part is taken (ka tla bait), five betel nut leaves (tympew), five portions of betel nuts, as much as is usually put in the mouth at one time (pwai) /99%/, a kind of bread made of rice flour (kpu), for which the rice is first put in water, then taken out, dried, and pounded into flour; then ryndi bread, which is also baked with pounded rice or corn, mixed with sugar and rolled into the shape of bullets; some uncooked, boiled rice (u khaw), a gourd bottle with rice liquor (u khieng) and several leaves of the Khasi oak tree. The following utensils are used: a golden or silver water container (u lura), a silver dishlike plate (ka pitong rupe). All these are now given by the S'iem sïd to the Sob Blei and in addition a rooster and a white he-goat are brought to the place

children, but Christian influence has eradicated or driven underground the consumption by women and children. **Industrial arts.** The only industrial arts traditionally practiced in all households were a rudimentary carpentry and a simple utilitarian basketry. Other arts were few, and were practiced as village specialties: the washing and smelting of iron ore and the forging of hoes, daos, knives, swords, and cooking pots (upland Khasis); the spinning of cotton thread (Mynso village, Jaintia); the dyeing of cotton thread and the weaving of cloth (Jaintias, Bhois, Lyngngams, Wars); the spinning and weaving of Eri silk (Khyrwang and Nongrung villages, Bhoi and Jaintia); and the hand manufacture, without wheel, of painted earthenware pots (Larnai village, Jaintia). Ironworking and the production of cotton goods have nearly died out through the competition of machine-made goods. Carpentry has greatly improved. An innovation of major importance is the sewing and tailoring, on sewing machines, of ready-made garments for both sexes. [Cf. Darrah 1850; C., W. 1852.] **Trade.** Khasi villages normally contain a number of household shops operated by women. Every Khasi also lives within walking distance of several village markets that are held on successive days of the eight-day week. The limits of market intercourse for the members of any particular village can be roughly distinguished by their naming the days of their week, which are called after the active markets. The exception is the huge market at Shillong, much of which is active daily, and which serves as a magnet for Khasis from all over the hills. The traditional barter has given way to currency in all markets. The small ones contain at least some local farm produce, plus other essentials like betel nut, and the food and tea stalls which serve as centers of social intercourse. The big markets contain not only regional produce and manufactures but also products from distant parts of the hills, brought for sale by traveling middlemen. There is also substantial trade, from the hills to the valleys, in potatoes, pears, hides, lac, cotton, cauutchouc, the wood of the sal tree, Eri silk thread, limestone, coal, ivory, bay leaf, betel nut, pan leaves, bananas, sugar cane, oranges, til, turmeric, and chillies. From the plains to the hills, there is trade in dried fish, paddy rice, salt, cooking oil, kerosene, matches, tea, sugar, wheat flour, machine-made cloth, shoes, metal pots, crockery, porcelain objects, coral beads, silver, and gold. Markets are important not only as economic institutions but also as centers for recreation (including archery competitions), courtship, reaffirmation of kinship ties with distant relatives, and the dissemination of information of all kinds. [Cf. Stoguniller 1824a.] **Division of labor.** Men do the heavy work, such as clearing and burning the swidden fields, caring for cattle and goats and driving them to market, butchering and selling large cuts of beef and pork, carpentry and mining, and driving and laboring on motor vehicles. They also tailor men's

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19: Assam G-5 (1958) 1963 AR7 Khasi AR7

on from October to December. For millets the seed is sown in April-May and reaped about six months later. Maize is usually sown in April-May and ripens in August-September. For potato, generally three crops are raised in the district; the first is sown in December-January and harvested in April-May, the second is sown in February-March and is gathered in June-July and the third is sown in July-August and is harvested in November-December.

For oranges and betelnut the orchards are cleared of weeds twice a year. Harvesting of orange takes place from October to January. Betelnut ripens at the beginning of the year and are collected between February and May.

2.6.3 **Agricultural implements.**—The usual agricultural implements are a hoe, a sickle, three or four kinds of doas, a harrow, a crowbar which is used for the construction of irrigation channels, 'sierras' and winnowing baskets. Bullock drawn plough is used in wet paddy cultivation in parts of Jowai subdivision and in Bhoi area and resembles the one in use in the plains of the State.

2. 6. 4. **General cultural practices.**—The cultivators mostly adhere to their indigenous practices of cultivation. Rotation of crops is not widely used. Cultivation of rice is usually done by broadcasting the seeds though transplanting is also in vogue in some areas. Mixed cropping is widely practised. Cultivation by making terraces in the hill slopes is gaining popularity in the district.

2.7 **Cottage Industries.**—Cottage Industries, it appears, have not found very great favour among the people of the district. A few families here and there manufacture iron implements, earthenware, pottery, baskets, mats and jewellery. In striking contrast with other districts weaving of cotton clothes is rare among the Khasis. The Mikirs in Bhoi area and in areas adjoining North Cachar and Mikir Hills practice it only for their domestic consumption. At present, the Government is trying to popularise weaving in the district and this has been welcomed by the Khasis. Among other cottage industries production of eri cocoon in the northern part of the district adjoining Kamrup district and bee keeping throughout the district are worth mentioning.

2.8 **The People.**—The Khasis and Jaintias are a short sturdy race distinct from the neighbouring hill tribes. By nature they are hardy and laborious and in respect of manual labour, they are free from any inhibition. Side by side with the Khasis live the Mikirs, Garos and Nepalis who form respectively 7.32 percent, 3.38 percent and 3.27 per cent of the total rural population. Besides, there are plains people who are mainly concentrated in the town of Shillong. In the marketing centres of the border area there are a large number of Bengali Hindus who dominate the bulk of the trade in the border areas.

2.9 **Occupation.**—The greater portion of the population of the district subsists on cultivation. More than 75 percent of the rural households are predominantly agricultural. The industrious Khasi agriculturists males and females have a high regard for hard labour

and even the well to do ones do not feel anything to work as labourers in other's farms. It is almost customary among the agriculturists to work in other's farms on wage basis, when agricultural operation in one's own farm are over. This is probably an outcome of the difficult transport situation. Among the non-agriculturists and those who follow agriculture as subsidiary occupation, a large number are porters and labourers engaged in jobs like transporting of goods from place to place, collection of limestone, sand, fuel, Collieries and forests of the district also offer employment to a good number of people. Since the taking up of road programme under the plan, a large number of people are getting employment in construction of roads, etc. It is heartening to note that for construction of roads, may for all kinds of works demanding unskilled labourers, the district locally supplies the whole labour force. People in the various local points of the district, particularly those living in higher hills are mainly engaged in trade. The Khasis are indefatigable traders and have been able to keep almost the whole of the small trade in the district in their own hands. A small proportion of the people are engaged in cottage industries such as stone cutting, brick making, bee keeping, blacksmithy, cane and bamboo works, etc.

The number of persons returned in the 1951 census under each of the eight main livelihood classes for the rural tract of the district was as follows.

TABLE I

Number of Persons (Source 1951 Census)

Head	Male	Female	Total	P.C.
(1)	(2)	(3)	(4)	(5)
A. Agricultural class :—				
1. Cultivators of land wholly or mainly owned and their dependents.	99,683	92,107	1,92,710	59·03
2. Cultivators of land wholly or mainly unowned and their dependents.	16,016	16,109	32,125	9·83
3. Cultivating labourers and their dependents.	14,653	14,941	29,594	9·30
4. Non-cultivating owners of land, agricultural rent receivers and their dependents.	344	362	706	·20
Sub-total	1,30,816	1,23,519	2,54,335	69·22
B. Non-agricultural class :—				
5. Production other than cultivation.	11,790	10,339	22,129	7·24
6. Commerce	3,287	4,809	7,096	2·29
7. Transport	810	284	619	·23
8. Other services and miscellaneous sources.	17,662	12,954	30,616	9·84
Sub-total	33,549	28,386	61,934	19·78
Total	..	..	3,16,269	100·00

19: Assam G-5 (1958) 1963 AR7 Khasi AR7

463 A perusal of the table above will show that proportion of families following non-agricultural labour as principal occupation is highest in 464 Border areas. Majority of these families were formerly engaged in agriculture but due to adverse circumstances arising out of partition, one forced to take to other occupations. Test relief works and normal P. W. D. works gave employment to a large section of these people. Other avenues of employment are collection and carriage of limestone, 441 woodcutting, and carrying of merchandise, etc. Traders in stationery articles and groceries who formed the bulk of the traders in the border 433 area are largely the displaced persons and the Bengali people concentrated 563 in Bholaganj and Balat. Others are petty traders dealing in fruits, vegetables, fish, clothes and other foodstuff. Under small-scale manufacture, etc., come the liquor distillers, blacksmiths, carpenters, etc., Commission agents, fishermen, hunters, etc., are shown as others.

5.10 In the following table the families in the three village groups are classified according to their subsidiary occupation.

20: Hunter G-4 (no date) 1897 AR7 Khasi AR7

361 In the interior of the Hills the largest villages are mere clusters of
463 huts. The great majority of the inhabitants are employed in agriculture, but there are no data upon which a proportion of agriculturists to non-agriculturists could be based.

167 There is no immigration into the District. Both the Khásiás and
178 the Syntengs have been successful in preserving to the present day their primitive isolation, free from the interference of Hinduism. They still maintain their aboriginal forms of belief and re-
[771] ligious worship, and repudiate alike the authority of Bráhmans and
[262] the entire system of caste. To some extent, however, they have given way to Hindu prejudices in the matter of purity of food. The
[563] few Hindus to be found in the Hills are temporary residents, engaged in civil and military employ, who always contemplate returning to their own homes. The traders are for the most part natives of the
• [441] Hills; for the Márwárí merchants, who penetrate into every other corner of Assam, have been able to obtain no footing in the face of Khásí competition. There is likewise no emigration from the District. The hillmen are a well-to-do and contented race, and either produce themselves or obtain by trade sufficient to satisfy
[166] their scanty wants. A certain number of both Khásiás and Syntengs proceed southwards every year to work on the tea gardens of Cáchár and Sylhet, but such absence from home is only temporary.

243 AGRICULTURE: RICE.—Thirteen different varieties of rice are cultivated in the District, of which the following is a list, giving the Khásí name as well as the description of the grain:—(1) *U-kyhe-khyuriew* (*u*, the masculine article, meaning 'the,' and *kyhe*, noun masculine, meaning 'paddy'), brown rice with long grain; (2) *u-kyhe-khyuriew bai-lik*, a white rice with long grain; (3) *u-kyhe lo-tob*, round-grained rice; (4) *u-kyhe kmai*, bearded, husked; (5) *u-kyhe-dew-ho-iong*, black husked rice (literally *u* = 'the,' *kyhe* = 'paddy,' *dew* = 'earth,' *ho* = 'that,' *iong* = 'black'); (6) *u-kyhe-ka-lik*, white rice; (7) *u-kyhe-arim*, scented rice (literally *u* = 'the,' *kyhe* = 'paddy,' *arim* = 'royal'); (8) *u-kyhe lo-krok*, large-grained rice; (9) *u-kyhe-ka-tiang*, small-grained rice; (10) *u-kyhe sa-bin*, early rice; (11) *u-kyhe ra-dom*, late rice; (12) *u-kyhe tang-le*, rice grown along with beans; (13) *u-kyhe-ka-lik*, small rice.

Rice is cultivated in marshy fields situated near running water as well as in high lands. The first seven of the above thirteen species of rice are sown in marshy lands during the months of April and May,

20: Hunter G-4 (no date) 1897 AR7 Khasi AR7

against Rs. 25,000, or £2,500, twenty years earlier. The supply of piece-goods is derived directly from Dacca.

A curious feature in the trade of the Khási and Jáintiá Hills is the total absence of Márwári or Jain merchants—an enterprising class, who are found everywhere else in Assam, even to the farthest corners of the Brahmaputra valley. There are a few Bengálí traders from Dacca, who do not take up a permanent residence in the Hills; but the great bulk of the business remains in the hands of the natives, who themselves reap the profits and are said to be keen at a bargain.

The principal markets at the foot of the Hills, on the Sylhet side, are Bholáganj, Chhaták, Lakhát, Jaintiápur, Jafling, Pharílbázár, Máodong, Ponatit, Sónápur, Molághul, and Lengjut. Many of these are situated within the Sylhet boundary; but they are all frequented by Khási and Synteng traders, who spend their whole time in passing from one market village to another. The markets or *hâts* are held at regular intervals of eight days (for the Khási week consists of this number), with the object of permitting the same people to visit the different places in rotation.

CAPITAL.—Such little capital as the people possess is either employed in trade or lent out upon interest. In a few cases it is hoarded and allowed to remain idle. In small loan transactions, whether articles are pledged as security or not, the interest usually charged is one *dwad* in the rupee per month, or 75 per cent. per annum. In larger transactions the rate of interest per month varies from 2 to 3 per cent. Nothing is charged in the name of interest where lands are mortgaged as security for a loan, as the land is always made over to the mortgagee in lieu thereof, and he is only bound to restore it on payment of the amount lent. In petty advances for agricultural purposes, part of the produce is given by the cultivator at something less than market rates in repayment of the amount borrowed. Limestone quarrying is the only industry in the District carried on by European agency.

REVENUE AND EXPENDITURE.—The revenue realised from the Khási and Jáintiá Hills has increased considerably in recent years. As the Khási States are treated as semi-independent, the receipts from that portion of the District are altogether insignificant, with the exception of the dues levied from the lime quarries. The larger part of the revenue in Jáintiá is derived from the house tax. For 1835, when British authority was first established in the Khási Hills,